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reader. If Professor Titchener considers the previous expression of this feeling to be a public insult I beg him to accept this paragraph as an equally genuine public apology.

H. L. HOLLINGWORTH.

COLUMBIA UNIVERSITY.

REVIEWS AND ABSTRACTS OF LITERATURE

The Evolution of Mind. JOSEPH McCABE. London: Adam and Charles Black. 1910. Pp. xvii + 287.

This is a book which the reviewer finds difficult to estimate justly, because of the tone in which it is written. The author, it may be remembered, was formerly a priest and a professor of neo-scholastic philosophy, but has now wholly abandoned the theological for the scientific view of the world. He does not seem, however, to have put on the modesty of the true man of science. His general spirit will perhaps be indicated by some quotations from the introduction. After stating that his main problem is whether mind can be brought into the unity of physical evolution, he goes on to say: " My aim is, in short, to bring together whatever facts may be found to bear on the subject in a dozen sciences—chiefly physics, organic chemistry, geology, paleontology, zoology, physiology, psychology, and anthropology—and enable the reader to see whether the great advances which have recently been made in these branches of science have brought us any nearer to a verdict than we were in the days when monists, dualists, and parallelists fought their historic battles. . . . Modest [*sic*] as is the design of making such a synthesis, and although the author has personal acquaintance with more than one stage of the inquiry, it has entailed so much labor that a word of personal explanation should be given. . . . I have, as the works indicated will acknowledge, sought aid in the whole relevant literature of Europe and America."

It will be seen that Mr. McCabe lays claim to an erudition little short of stupendous. Of the validity of this claim, so far as the majority of the sciences above enumerated are concerned, the reviewer is imperfectly qualified to judge: the author seems to deal with facts and theories in an easy and masterful way quite dazzling to the uninitiated and possibly to the initiated as well. When, however, he comes to the facts of comparative psychology, which naturally form the main bulk of his evidence, it becomes more comprehensible how one small brain can carry all he knows. The following list seems to represent the authorities consulted by the writer in this field: the works of Lloyd Morgan and Romanes, Jennings's " Contributions to the Study of the Lower Organisms " (not his later work), Verworn, Loeb's " Comparative Physiology of the Brain " (nothing else of Loeb's, apparently), Hobhouse, Darwin on the earthworm, Preyer on the starfish, one paper of Rádl's and one of Rhumbler's, Dahl on the spider, some (by no means all) of the work of Bethe, Wasmann, and Forel; Mr. and Mrs. Peckham's popular book on wasps (not the monograph), Whitman's essay on animal behavior, and Thorndike's "Animal Intelligence." He implies that Thorndike has done no work on the primates. Of von Uexkuell, whose writings would certainly seem to belong to "the whole relevant literature of Europe," Mr. McCabe has had an intimation: he calls him "von Uexhuell," throughout, and regrets that he has been unable to trace a paper of his quoted in the "Cambridge Natural History." He is apparently unacquainted with any experimental evidence for modifiability of behavior in the Protozoa or Cœlenterates, and the work of Yerkes is totally unknown to him.

The conclusions which are reached on the basis of the facts thus gathered may be briefly summarized. The only evidence of the presence of mind on which the author relies is the anatomy of the brain. "The only reliable . . . way to infer consciousness is from the structure of the brain." Learning by experience is rejected as a criterion because it occurs unconsciously in human beings. "No one will suggest that the more elaborate nerve processes which underlie our higher conscious states may be found in the animal without consciousness, but there is no reason why the simpler associative processes may not be so found. Unconscious inference is common enough in human experience. The rapid processes of reasoning which superficial writers call 'intuition,' especially in the case of woman, are largely unconscious." The appearance of the cortex marks the beginning of consciousness in the evolutionary series, the stages of which are traced with reference to geological changes in a way which makes interesting reading. Upon the main problem of the book, "whether a new reality or agency beside ether intervenes at some point in the earth's history," a negative outcome is reached. "Frankly, I find no speculation on the origin and nature of consciousness that is worth reproducing, and I assuredly have none to offer. . . . It seems to me quite hopeless to speculate on the origin of consciousness as long as its organ is so wrapped in mystery. . . . At present our knowledge of the cortex, the most transcendently important thing that science approaches, is appallingly meager." Why, then, one may ask, be so sure that mind is impossible before the cortex develops?

The last chapters treat of the progress of mind after its appearance: the most important factors in this progress are held to be the substitution of ground-dwelling for tree-dwelling habits, the successive advances of the ice-sheet, and the great migrations and consequent intermingling of tribes. Whatever the shortcomings of the book, it holds one's attention throughout by its lively style.

MARGARET FLOY WASHBURN.

VASSAR COLLEGE.

The Unexplored Self: An Introduction to Christian Doctrine for Teachers and Students. GEORGE R. MONTGOMERY. New York and London: G. P. Putnam's Sons. 1910. Pp. viii + 249.

Although all religions of the inward type have been individualistic and empirical, theology has commonly preferred to deal with the universal. Of late, however, the empirical emphasis has invaded even this